

which plaintiffs proposed to retain as we regard it as surplusage.

It is ordered that the decree of injunction rendered by the trial court on December 4, 1933, be modified by striking therefrom the words, letters and figures not appearing in the decree of injunction hereinafter set forth and adding the words, letters and figures appearing in the decree of injunction hereinafter set forth which do not appear in the said decree signed by the trial judge so that the decree of injunction in this case shall read as follows: (Following the title of the court and cause.)

"The above-entitled matter having been heretofore heard and determined by the undersigned Judge of the Superior Court of the State of California, written findings of fact and conclusions of law having been heretofore duly and regularly signed and filed herein ordering judgment in favor of the above-named plaintiffs and against the above-named defendants as hereinafter given and made, and the case being in all respects ready for final judgment and decree:

"It is therefore ordered, adjudged and decreed that the defendants Perry Brite, Stanley Abel, W. R. Woollomes, J. C. Hart, Charles W. Wimmer, individually, and as members of the Board of Supervisors of Kern County, and Kern County, a legal subdivision of the State of California, and each of them, and every officer, deputy, agent, appointee, subordinate, servant or employee of the above-named defendants, or either or any of them, and particularly and especially the officers, deputies, agents, employees, appointees, servants, doctors, superintendents, heads of departments, internes, nurses, and assistants, and all other persons acting under defendants or any of them in any matter relating to the operation, maintenance, administration, or conduct of that certain County Hospital of the County of Kern known as the Kern General Hospital, be, and each of such persons is, and all of them are hereby forever permanently restrained, enjoined and commanded to desist from admitting to and receiving as patients of, caring for, curing, treating, boarding, nursing, furnishing food or supplies or lodging to, or hospitalizing in, said Kern General Hospital, or at or in any out-patient clinic thereof, any person who, after due inquiry and investigation, is not found to be an indigent person as herein defined, or a dependent or partially dependent person in case of emergency, or who is found, after due inquiry and investigation, to be a person who is himself, or has a relative or relatives legally liable for his support, able to pay for and obtain proper and necessary medical or surgical or hospital care or treatment or services for himself elsewhere than in the county hospital except as hereinafter specified. The following should be admitted: (a) an indigent sick or dependent poor person; (b) a needy sick and dependent or partially dependent citizen in case of emergency; (c) a psychopath, narcotic addict or habitual inebriate temporarily in custody; (d) a physically defective and physically handicapped person under the age of eighteen years when the parents or guardian of such person are not financially able to secure proper care or treatment and when such person's admission and treatment has been duly authorized in the manner provided by law; (e) a person in the active stages of tuberculosis, in wards established for the treatment of such persons, who is able to pay for such treatment and who, when able to pay, is required to pay for such treatment; (f) a person to be quarantined or isolated in the county hospital with a contagious, communicable or infectious disease; (g) a prisoner confined to any city or county jail who requires medical or surgical treatment necessitating hospitalization where such treatment cannot be furnished or supplied at such jail when the Superior Court of the county shall have ordered the removal of such prisoner to the county hospital and said prisoner elects not to furnish such treatment at his own expense; (h) a county employee injured in the course of his employment by the county when hospitalization is reasonably required to cure and relieve the effects of such injury; (i) a person in need of immediate hospitalization on account of accident or sudden sickness or injury or by reason of sickness or injury caused by or arising in a sudden public emergency or calamity or disaster. Provided, (j) Nothing in this decree shall be construed as restraining defendants from obeying or carrying out or giving effect to any law that may be passed hereafter relating to the hospitalization of patients in county hospitals which may affect the hospital in Kern County.

"It is further ordered that plaintiffs have their costs herein expended taxed at \$306.62.

"Done in open court this fourth day of December, 1933.

"K. VAN ZANTE, Judge of the Superior Court."

As so modified the judgment is affirmed. Each party will pay their own costs on appeal.

MARKS, J.

We concur:

BARNARD, P. J.  
JENNINGS, J.

## THE LURE OF MEDICAL HISTORY†

MOSES MAIMONIDES\*

GREAT PHYSICIAN, SCIENTIST, AND  
PHILOSOPHER

By FRANK H. RODIN, M.D.  
San Francisco

THROUGHOUT the world the eight hundredth anniversary of the birth of Maimonides has been recently celebrated. Moses Maimonides, or as he is more commonly known among the Jews from the initial consonants of his name (Rabbi Moses Ben Maimon) the Rambam, was born in the Spanish city of Cordova, on the fourteenth of the Hebrew month Nissan (March 30), 1135 C. E. In Arabic literature he is known as Abu 'Imran Musa ben Maimun ibn 'Abd Allah. He was the greatest Jewish philosopher and physician of the Middle Ages, and also the most eminent religious authority and the outstanding physician of his time. Mohammedanism and Christianity were influenced by Maimonides' thought, and many thinkers drew consciously and directly from the inspiration of his works.

### CORDOVA AS A SEAT OF LEARNING

The memorable battle of Jerez de la Frontera, fought in 711, affected the destiny of the Spanish people and indirectly the fate of the Jews who have found a home on the Pyrenean peninsula. Cordova was the most outstanding city during the rule of the Moslems, and under the liberal rule of the Mohammeds, Cordova became a great city, famous both for its commerce and learning. From all parts of the world scholars came to Cordova, where Jews, Christians, and Moors lived in peace. A friendly rivalry existed in the literary and philosophical endeavors of the various people who were subject only to the liberal Moorish rule. It was there that the Jewish people in 960 established their first academy. In the twelfth century, when Maimonides was born, Cordova had already passed the height of its glory, but it was prosperous under the reign of the noble Abderhaman.

### ANCESTRY OF MAIMONIDES

Maimonides was the son of the celebrated Rabbi Maimon of Cordova, who was a learned man, and who could trace his descent from the House of King David. His mother, the daughter of a poor craftsman, died at the birth of Moses. His father taught him the Torah (Bible) and Talmud. At an early age he received instruction from the most distinguished Arabic teachers, who dominated Spain at that time, and he learned mathematics, astronomy, physiology, the natural sciences, and especially the science and art of medicine. His

† A Twenty-five Years Ago column, made up of excerpts from the official journal of the California Medical Association of twenty-five years ago, is printed in each issue of CALIFORNIA AND WESTERN MEDICINE. The column is one of the regular features of the Miscellany department, and its page number will be found on the front cover.

\* In honor of the octocentennial celebration of his birthday.

From the Department of Ophthalmology of the Mount Zion Hospital.

father endeavored to give him the most precious of wealth, which is the ideal of every Jewish parent: a complete and thorough all around education.

#### MIGRATION OF THE MAIMUNI FAMILY

The peaceful life of the Maimuni was early disturbed by the Almohades, a wild tribe of Arabs from North Africa, who captured Cordova in 1148 and offered the Jews and Christians the choice of conversion to Mohammedanism or death. The Jews chose, as they have done throughout the ages and as they are doing now, to emigrate. The Maimuni family left Cordova and wandered through Spain, and finally settled, in 1159, in the city of Fez. Caliph Abdelmummen, who ruled Fez, required an outward observance of Moslem customs only, but did not interfere with the private life of his subjects. Here Maimonides and his family remained for a number of years and continued his religious studies.

The practice of their religion in secret did not appeal to the Maimuni family, and in time the life of the Jews became unsafe in Fez. Judah ha-Kohen ibn Shoshan, who was at the head of the Jewish community in Fez, and a friend of Maimonides, was found practicing Judaism. He was seized and executed. But for the influence of a friend, the Arabic poet and Moslem theologian, Abu al-Arab al-Mu'ishah, Maimonides would have had a similar fate. The family of Maimon once more moved and in 1165 came to Palestine.

Butchery by the crusaders and others had reduced the number of Jews in Palestine at that time to only a few thousand families. As there was very little possibility for intellectual comradeship, and the memories of the massacres being strong in his mind, Maimonides moved to Egypt. At that time there was a large Jewish population in Egypt, especially in Alexandria, in el-Kahira (new Cairo) and in Fostat or Fustat (old Cairo). Maimonides settled in the city of Fostat, and there, at the age of thirty, he established a permanent home.

#### LIFE IN EGYPT

Sorrow attended Maimonides on his migration to Egypt. First, his father died soon upon his arrival. This was soon followed by the loss of his elder brother, David, who was shipwrecked and drowned in the Indian Ocean, losing his fortune and considerable money entrusted to him by other traders. David, a dealer in precious stones, was the financial support of the entire family, and with his death Maimonides was left penniless and without the immediate means of earning a livelihood. He was, furthermore, burdened with the support of David's widow and orphaned daughter.

Maimonides denounced those who lived for gain by serving the Synagogue or Jewry by means of their learning. As it has been frequently the case with other learned Jews, the Rabbi, the healer of the soul, became the healer of the body. Religious leaders have frequently been the practitioners of medicine. In California, the Franciscans, who built the missions, also administered medical aid to both the Indians and the Spaniards.

The first American medical publication was published in Massachusetts in 1678 by Dr. Thomas Thacher, a clergyman, who was also an Arabic scholar and a composer of a Hebrew lexicon.

#### MEDICINE AN OLD PROFESSION AMONG THE JEWS

Medicine is an old profession among the Jews. There is an unbroken line of Jewish physicians ever since the days when Jesus ben Sirach (second century B. C. E.) offered this advice:

"Honor a physician with the honor due unto him,  
For the uses which ye may have of him:  
For the Lord hath created him. . . .  
The skill of the physician shall lift up his head:  
And in the sight of great men he shall be in admiration.  
The Lord hath created medicines out of the earth;  
And he that is wise will not abhor them. . . .  
My son, in thy sickness be not negligent:  
But pray unto the Lord,  
And he will make thee whole. . . .  
Then give place to thy physician,  
For the Lord hath created him;  
Let him not go from thee, for thou hast need of him.  
There is a time when in their hands there is good success."  
Ecclesiasticus, 38:1-13.

#### MAIMONIDES AS A PHYSICIAN IN EGYPT

Naturally, at first Maimonides was not well known, and hence his practice was not extensive. He therefore gave, in the meantime, public lectures on Jewish philosophical and religious subjects. The Jews in Egypt had a certain degree of self-government, and at the head of it was their own Nagid (Prince), who administered the internal affairs of the Jewish community. When Maimonides arrived in Egypt there was a spiritual schism, a frequent occurrence in Jewish life. A bitter strife existed among the Jewish people. It was not long before he became a leader over the affairs of the Jewish people. He became the Nagid; and as the official head of the Egyptian Jewish communities he united them, and soon the Jews from all over the world sought his advice.

His fame as a physician spread, and he gained the favor of the vizir Alfadhel; and through him came to the notice of the outstanding figure of the Middle Ages, the Sultan Salahin Jussuf ben Ajub, or as he is better known, Saladin.

It was during this period that Egypt reached one of her periods of greatness under Saladin. The last of the Fatimid Caliphs sat on the throne of Egypt (the Fatimids claimed descent from Fatima, Mohammed's daughter). In 1164, Egypt was invaded by Shirkuh, who was Nureddin's most brilliant general and military genius. In 1169 Shirkuh, with the aid of Saladin, conquered Egypt but died soon after. Saladin (1138-1193) was now appointed vizir.

Saladin appointed Maimonides as his court physician, a position which he held for the rest of his life, under Saladin and his successor, Alfadhel. He was a very busy practitioner, as a letter to one of his pupils, R. Juda Ibn Tibbon, shows:

"With respect to your wishes to come here to me, I cannot but say how greatly your visit would delight me, for I truly long to communicate with you and would anticipate our meeting with even greater joy than you. Yet I must advise you not to expose yourself by the perils of the voyage, for beyond seeing me, and my doing all I could to honor you, you would not derive any advantage

from your visit. Do not expect to be able to confer with me on any scientific subject for even one hour either by day or by night; for the following is my daily occupation: I dwell in Mizr (Fostat) and the Sultan resides at Kahira; those two places are two Sabbath days' journey (one and a half miles) distant from each other. My duties to the Sultan are very heavy. I am obliged to visit him every day, early in the morning and when he, or any of his children, or any of the inmates of his harem are indisposed, I dare not quit Kahira, but must stay during the greater part of the day in the palace. It also frequently happens that one or two of the officers fall sick, and I must attend to their healing. Hence, as a rule, I repair to Kahira very early in the day and even if nothing unusual happens, I do not return to Mizr until the afternoon. Then I am almost dying with hunger. I find the antechambers filled with people, both Jews and Gentiles, nobles and common people, judges and bailiffs, friends and foes—a mixed multitude who await the time of my return. I dismount from my animal, wash my hands, go forth to my patients, and entreat them to bear with me while I partake of some light refreshment, the only meal I take in twenty-four hours. Then I go forth to attend to my patients, write prescriptions and directions for their several ailments. Patients go in and out until nightfall, and sometimes even, I solemnly assure you, until two hours and more in the night. I converse with them, and prescribe for them while lying down from sheer fatigue; and when night falls, I am so exhausted that I can scarcely speak. In consequence of this, no Israelite can have any private interview with me, except on Sabbath Day. On that day the whole congregation, or at least the majority, come unto me after the morning service, when I instruct them as to their proceedings during the whole week; we stay together a little until noon, when they depart. Some of them return and read with me after the afternoon service until evening prayers. In this manner I spend the day. I have related to you only a part of what you would see if you were to visit me."

#### OUTSTANDING PHYSICIAN OF THE EAST

Maimonides became the outstanding physician of the East and the leader of the Jewish people over the world. He was called the "eagle of physicians," and "lumen captivitatis," and "Moses Ægyptius."

Of his matrimonial life little is known. He had a daughter and a son. His son, Abraham, was also a physician and succeeded his father in high positions at the sultan's court.

Maimonides lived to the age of sixty-nine. He died on the twentieth day of the Hebrew month Teves (December 13), 1204 C. E. For three days the entire population, Jews and non-Jews in Fostat, were in mourning. In Palestine a fast was proclaimed. He was buried in Tiberias, in Palestine, and his tomb became a place of pilgrimage.

#### MAIMONIDES' WORKS

The Jew has always expressed himself in the language of the country in which he lives, and in Maimonides' time the language of most of the educated Jews in the Moslem possessions was Arabic. Maimonides wrote all his works in Arabic, with the exception of the *Mishneh Torah* (The "Commentary on the Mishnah" and the "Guide" were written in Arabic, but in Hebrew characters). However, all of his writings were promptly translated into other languages and, of course, into Hebrew. It is, therefore, natural that Hebrew translations of Maimonides are better known than the original Arabic. There are still a number of his works in the Arabic remaining untranslated.



Fig. 1.—Traditional portrait of Maimonides, with autograph.

Maimonides' writing can be roughly divided into two categories: (a) Rabbinical and philosophical, and (b) scientific, mainly medical.

#### RABBINICAL AND PHILOSOPHICAL WRITINGS

It is difficult to give a fair estimate of Maimonides as a physician without some reference to his other writings, as the latter not only reflect his personality, but also contain medical matters especially dealing with anatomy and hygiene. While at Fez he wrote his great work, the *Pirush ha-Mishnayoth*, the Commentary on the Mishnah, which is the legal part of the Talmud. The Mishnah is regarded, next to the Bible, as the holiest of books, but its contents are difficult to understand. Maimonides successfully interpreted the Mishnah. We find him pleading for progressive scientific investigation: "A physician," he says in the Commentary on the Mishnah, "should begin with simple treatments trying to cure by diet before he administers drugs." "Like unto a murderer," he writes, "is the physician who refuses to tender his assistance in time of necessity, or who practices without due study of the ailment which he is treating."

His most famous philosophical work is the *Dalalat al-Ha'irin*, or Guide for the Perplexed, which he completed in 1187-1189. Although it was written in Arabic, he used Hebrew characters. In this work he attempts to bring peace and comfort to the perplexed, and to reconcile the per-

petual conflict between faith and reason. "It is our purpose and our duty," he says, "to reconcile the apparent contradiction between reason and religion." He also tried to reconcile the philosophy of Aristotle with Jewish theology. To some degree he took a stand against the fundamentalism of the Bible and he pointed out, as Gershenfeld states: "That philosophy and science did not begin, nor did they end in the Scriptures and Talmud." Of course, such a view caused his condemnation by the orthodox, who claimed he was a destroyer of Judaism, while his followers considered him a liberalizer of Judaism. For many years, even after his death, the controversy continued. The "Guide," being controversial, acted as a stimulant in keeping alive philosophical ideas and studies for many centuries, and greatly influenced the ideas of later philosophers.

Another famous work is the *Mishneh Torah* or Double of the Torah (Repetition of the Law), which was the first complete digest, classification and codification of all Mosaic and Rabbinical laws. It is an encyclopedic work, and next to the Bible is considered the greatest work in the Jewish literature. In the *Mishneh Torah* Rambam develops a complete system of practical hygiene, which compares favorably with the modern conception of hygiene. He discusses fully the question of diet, the value of the various foods, the effect of the seasons, the care of the bowels, and the importance of proper sleep and exercise. He feels that overeating, alcohol, sexual excesses, and lack of exercise are responsible for many diseases. Attention to the simple rules of health will maintain good health.

Maimonides points out that for any town to be fit to dwell in, there should be: (1) a proficient physician, (2) a proficient surgeon, (3) proper bathing facilities, (4) proper sewage, (5) a fresh water supply, (6) a place of worship, (7) a proper school, (8) a scribe or notary public, (9) a court of justice, and (10) a charity organization. This is an ideal requisition even in this modern age.

#### MEDICAL WORKS

All his medical works were written in Arabic. It is natural that Maimonides should draw heavily from Galen's writings, since Galen was the standard medical authority among the Arabs at that time. However, his writings are enriched by his extensive personal observations and by actual experimentation. In addition to Galen he had studied Hippocrates' works.

His most popular medical work, known as Moses' Aphorism or Moses' Medical Aphorism or Principles, was *Kitab al-Fusul fi-al-Tibb*, and known in Hebrew as *Pirque Moshen*, written about 1190, when Maimonides was about fifty-five years of age. This work covers practically the whole field of medicine, the chapters alone showing how extensively the subject was treated. Essays on hygiene were written at the instigation of Sultan Alfadhel, Saladin's eldest son. It is known as *Makala fi-Tadbir al-Sihha*, and is composed of four books on diet and personal hygiene. Maimonides advised that we preserve our health

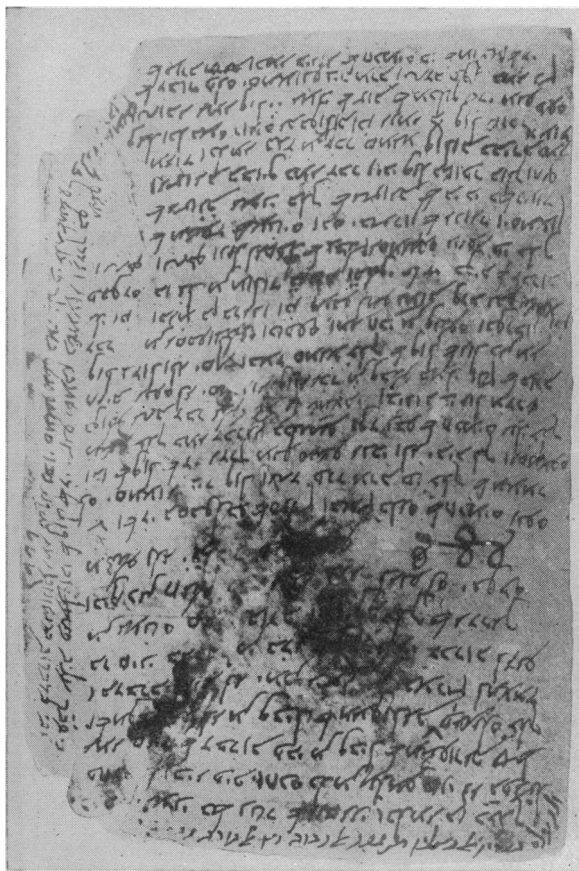


Fig. 2.—Holograph (?) draft of the "Dalalat al-Ha'irin" of Maimonides, Arabic in Hebrew characters. (From the Cairo Genizah.)

in proportion of our abstinence from overeating and other excesses. He states that a pure moral life will lengthen one's days, while an impure life will shorten them. One should try to develop perfect self-control.

His book on poisons, *Al-Sumum wal-Mutahariz Min al-Adwiyyah al-Kitalah*, also known as *Al-Makalah al-Fadiliyyah*, is in two volumes, and deals with various poisons and their antidotes. Egypt was infested with various poisonous animals, such as scorpions, spiders, snakes, mad dogs, etc. Maimonides discusses the poisons of these various animals, and also the poisonous plants, such as hyoscyamus, mandragora, cantharides, mushrooms, toadstools, etc. It is interesting to note that he observes that the incubation period of rabies was a lengthy one, and he states that the bite of a mad dog is to be feared, while the bite of a healthy dog is of no consequence. In the case of dog-bites, he states humorously: "Much depends upon the general health of the dog."

His directions for the treatment of poisonous wounds have a modern touch:

"The first thing to do is to apply a tight band above the bitten part so as to prevent the poison from gaining entrance to the body. While this is being done, an assistant should make incisions in and about the wound, and then, after rinsing one's mouth with oil, or with oil and wine, the wound should be thoroughly sucked, being careful to spit out everything taken into the mouth. He who sucks the wound should have no sore places in the mouth nor any carious teeth. Should sucking be impossible, cupping may be resorted to."

Maimonides wrote two treatises on sex. This work is known as *Makalah fi al-Jama'ah*, and was dedicated to the nephew of Saladin, Malik al-Mustafir, Sultan of Hamat. There he discusses the whole problem of sex, sexual intercourse, abstinence, aphrodisiacs and anaphrodisiacs, etc. "When erection," he writes, "occurs in a natural and unconscious manner, and when after directing one's thoughts toward other subjects, one feels the erection persists, and if there is a sluggish sensation in the region of the kidneys, and the cords of the testicles are tightened and the flesh is warm, then one needs to have sexual intercourse, and it is hygienic to perform the act." He further asserts, that coitus will not be fruitful if performed in a sitting posture or standing.

In his work on asthma, *Makala fi al-Rabw*, he discusses the diet and climate best suited for asthmatics. There is also a discussion on the climate and food of various countries.

Maimonides wrote a good commentary on Hippocrates' Aphorisms and, besides, an extract from Galenic writings. He recommends only simple remedies and usually those which he himself tested.

Maimonides practiced medicine with religious fervor, considering it a sacred and holy calling, which indeed it is. This he expresses well in a letter to Jonathan of Lunel: "Although from my boyhood the Torah was betrothed to me, and continues to hold my heart as the wife of my youth, in whose love I find a constant delight, strange women whom I first took into my house as her handmaids become her rivals, and absorb a portion of my time." This strange woman was Medicine. For, as Robinson states: "Medicine is a jealous and absorbing wife, demanding whole-hearted fidelity, permitting a little straying only that the wanderer may return with more eagerness to the legitimate consort, not granting her rewards to mortals who seek her for pastime or for bread, but whispering her secrets to those who slave with joy for her sake alone."

According to Maimonides, the purpose of medicine was: "To teach humanity the causes of ill health, the correct dietetic hygiene, the methods of making the body capable of useful work, how to prolong life, and how to avoid disease. It thus directly elevates the human being to a higher moral plane where the pursuit of Truth is possible, and where the happiness of the Soul is obtainable"—a definition of medicine which is still applicable, and which is the ideal of true medical research and the dream of those who still find idealism in the practice of medicine, even in these days!

#### TRIBUTE TO MAIMONIDES BY AN ARABIC POET

The greatness of Maimonides as a physician was well recognized, and the Arabic poet and *cadi*, Al-Sa'id ibn Surat al-Mulk sang it in estatic verse, which, translated into English, is as follows:

Galen's art healed only the body,

But Abu 'Imran's (Maimonides), the body and the soul.

With his wisdom he could heal all the sickness of ignorance.

If the moon would submit to his art,  
He would deliver her of her spots at the time of full moon,  
Cure her of her periodic defects,  
And at the time of her conjunction save her from her waning.

#### IN CONCLUSION

Maimonides gave the world the Jewish ideal of a physician!

Both Hebrews and Arabians have a common saying:

"*Mimoshe we' ad Moshe lo kom k'Moshe*,"—

"From Moses the Lawgiver until Moses ben Maimon, there was none like Moses."

Among the many valuable manuscripts possessed by the Sutro branch of the California State Library in San Francisco, there are many scrolls upon which the Pentateuch is inscribed and which are of undoubted antiquity. One of these scrolls is supposed to be the one mentioned by Maimonides and having been written by himself.

In a passage from the *Mishneh Torah*, Maimonides speaks as follows:

"The scroll of the law which I myself have written contains 226 columns of 51 lines each; the width of each column is four fingers (taking the Ezba as the width of the knuckle of the middle finger). The width of the columns on which the Song of the Sea and the Songs of Warning are written is six fingers. The length of the whole scroll is 1,366 fingers. The remaining six fingers—after deducting the quantum of  $226 \times 6 + 2 \times 2$ —are for marginal space and the end of the scroll. The hides on which the scroll is written are buckskins."

Roubin, who made a careful study of the manuscripts, is of the opinion that the Sutro Scroll in question corresponds in every detail with these ritual suggestions.\*

490 Post Street.

## CLINICAL NOTES AND CASE REPORTS

### STONE FORMATION IN THE UPPER URINARY TRACT

By S. I. MOVITT, M.D.  
Los Angeles

THE factors of stone formation are as follows: (1) The precipitation of certain salts that are in the urine. (2) The parts played by the colloids of the urine, which maintain the balance of solubility of these salts. (3) Infection of the urinary tract. (4) Stasis of the urine.

Other factors, like heredity and geographical distribution, are interesting from a statistical view-

\* Note: Some Arabic scholar may question the spelling of the Arabic words in the text. When the publisher's proofreader asked the famous British soldier, Thomas Edward Lawrence, about the inconsistencies of spelling in the Arabic names given in his book, "Revolt in the Desert," he replied that Arabic names will not go into English exactly, due to the fact that the Arabic consonants and vowels vary from district to district. To the proofreader's observations as to the variations: "Slip 20. Nuri, Emir of the Ruwalla, belongs to the 'chief family of the Rualla'. On slip 33, 'Rualla horse,' and slip 39, 'killed on Ruelli'. In all later slips, 'Rualla', Lawrence answered, 'should have also used 'Ruwalla' and 'Ruala'."